Our Dangers From Within.

Harper's Magazine.

During a large part of our existence as a nation many of our people were disposed to doubt the possibility of any internal danger in the form of riots or insurrections, forgetting that such troubles arose from the very beginning of our history.

The Shays rebellion and the whisky insurrection were episodes of our early youth; the "Native American," the anti-negro, and the draft riots, the war itself, and the regretable and wide-spread disturbances of 1877 suffice to show that at no time have we been entirely free from elements of disorder requiring the active interposition of armed force.

It is idle to close our eyes to the fact that there now exists in certain localities an element, mostly imported from abroad, fraught with danger to order and well-being unless firmly and wisely controlled.

This is not the place to discuss the question of socialism, atheism, or anarchy; let it suffice to say that even the most extreme of extremists are rarely altogether wrong, or without some shadow of right, or what they believe to be right. They are often right as to many of their facts, but wrong as to their conclusions, and entirely mistaken as to the practicable methods of gaining their ends. It is but just and fair to listen honestly to what they have to say, and if any wrong thing be found, then to right it so far as practicable.

There is no possible objection to free and fair discussions; on the contrary, it is sure to do good.

There is no sound objection to labor unions, for labor has as much right as capital to unite for its own protection and to improve its own condition, and all candid men must acknowledge that the condition of the masses of laboring-men among the Christian nations is not what a sincere Christian would like to have it.

Frankly and fully acknowledging that the much needed amelioration of the condition of the laboring classes is an inevitable and the most important problem of the immediate future, it must at the same time be insisted upon—as much in their own interest as in that of the society of which they form so important a part—that in the prosecution of their ends the labor organizations shall restrict themselves to fair, open, honorable, and legal methods; that they must never resort to violence toward either the persons or property of their employers, or toward those of their comrades who may hold different views; and that they must, still in their own interest, always recognize the fundamental truth that each man's liberty of action is bounded by the equal rights of his fellow-men. To pass beyond this limit is license, not liberty; a crime, not a virtue or a privilege. The individual who perpetrates this crime becomes at once a fit subject for the repressive action of the law. When a mass of men too numerous to be dealt with by the ordinary machinery of the law place themselves in the same category, the safety of the state and the security of their fellow citizens require that they should be dealt with armed force.

The good community, the safety of innocent members of society, require that the moment the necessity for this action arises, it should be prompt and efficient. But in all such cases prevention is better than cure, and all concerned should learn that when peaceable discussion is exhausted, there stands ready for instant use a well disciplined force prepared to act upon the instant to support the majesty of the law.

I do not think that in this country danger is to be apprehended from the organization of legitimate labor, because our working men are as a rule intelligent and industrious, good citizens and good fathers of families. Knowing and prepared to maintain their own rights, they respect the legitimate rights of others, and realize the fact that the well-being and happiness of their families depend upon the preservation of order and security: not that kind of order which prevents the many from ascending in the scale of happiness and prosperity as the reward of honest industry, nor that kind of security which enables a privileged few to keep the many in a state of subjection and abject poverty, but order and security as we understand them in this free land of ours—an order and security which afford free scope to the legitimate aspirations of all, which give equal political right and equal personal freedom to all within our limits; under which those favored in this world's goods may retain them if provident, but with the certainty that they or their descendants will find their deserved lower level if wasteful squanderers, while the poorest toil, if honest, capable, and industrious, sees open for himself and his children the pathway to honor and well being.

Our nation is a nation of working-men whether their labor be intellectual or the no less useful and honorable labor with the handle.

Our danger, if danger there be, will come not from the true working men, but from those who do not intend to do so, but prefer to gain an easy living by misguiding and deceiving the true working-men, and emulate the wreckers of by-times, seek with their false lights to lure the ship of society upon the rocks of anarchy and atheism that they may prey upon the remnants of the rich cargo washed to the shore.

The theories of the anarchists, internationalists, and nihilists have only recently found their way among us; they are strictly foreign productions, which protective tariff has not sufficed to exclude, and is not probable that they can make any considerable or lasting headway among our own people.

The people of America realize that the institutions under which we live are of our own making; that the majority rule and make the laws; that, under the God whom we worship, our happiness depends upon the security of these institutions; that the ultimate purpose of our government is the happiness and inviolability of our families; and that our dearest aim in life is to secure the well-being of our children.

It is to the highest extent improbable, nay, it is impossible, that free and enlightened Americans can abandon all they cherish far more than life itself in order to court misery and ruin at the call of a few misguided or wicked men, who have brought hither theories which have wrought destruction and no particle of good wherever they have attempted to carry them into practice in the Old World. When the moment for action arrives, there is no question as to the manner in which the masses of Americans will deal with these men and their wild theories.

The ultimate result is not for a moment doubtful. But as these men openly avow their intention of organizing and arming for the purpose of carrying their views into practical effect, it is wise to prepare the means of crushing their efforts at the outset, that no harm may come to the innocent, and that the ruin invoked may fall solely upon the heads of the guilty conspirators.

A few hours' control in our large cities by these madmen might cause almost irreparable damage; the opportunity should not be afforded them; and they will never strike the blow if convinced that proper preparations exist to meet them.

As I write these pages two of our largest and most prosperous western cities are the scenes of dangerous disorders, arising from the efforts of strikers to gain their ends by violence. Here let it be repeated that our legislators should calmly examine the demands even of extremists, when made without threats of violence, and much more those of the moderate men who honestly desire to attain what they regard as legitimate changes.

If any proper and practical thing is asked, it should be granted promptly and graciously; but if an attempt is made to gain their ends by violence, it is absolutely necessary to meet force promptly with overwhelming force, and crush the outbreak at once and effectually.

The Indian Problem.

Geo. B. McClellan in Harper's Magazine.

With respect to the ever-burning Indian question—so often "finally settled," only to break out again almost with the regularity of machinery—it might suffice to bid my readers consult the daily papers, which, as I write, are filled with the sickening details of the horrors committed by Geronimo and his Apaches, and of the terror and apprehension felt upon the borders in consequence of the threatening and uneasy attitude of the Cheyennes, the Arrapahoes, and other tribes.

Until the entire control of Indian affairs is vested in the army, with sufficient means to enforce its decisions; until the younger Indians are imbued with new habits, desires, and ambitions, and the elders disarmed, and, where necessary, overawed by the display of overwhelming force; until the tribal organizations are broken up, and the Idians brought under the operation of the same laws as the white man, alike for his punishment and protection, until the frontiersman can regard the Indian as a fellow citizen or at least as a human being, instead of a murderous savage more taken to a wild beast than to a man—it is idle to expect a cessation of these outbreaks so constantly recurring throughout the vast territory dotted by their reservations.

Whether the cow-boy, the trader, the miner, or the Indian be at fault, so long as the present conditions endure there must be a repetition of outbreaks or of the apprehension of them.

Those who are protected from all possible danger by an insuperable barrier can not realize the horrors resulting from the raid of a few Indians, the immense difficulty of apprehending them, and the moral sufferings and material losses resulting from the mere apprehension of an Indian outbreak even on a small scale.

Among the widely scattered and defenseless settlements a party of less than a score of Indians can with impunity create immense devastation, and the mere possibility of such a thing vastly impedes the material development of the country.

So long as the possibility exists it is the duty of the general government to provide fully against it at any cost. The great difficulty under which our army has always labored is that it has been required to perform onerous and most dangerous work with an entirely insufficient force. It has always done its best to compensate for its paucity of numbers by audacity and celerity; but there is a limit to the possible, which our army has too often been called upon to exceed.

It is safe to say that our losses in Indian wars have been far more than quadrupled by the necessity of attempting the impossible, and too much praise can never be given to the brave men who have unflinchingly made the endeavor, with no other incitement than their innate heroism and a pride in their profession.

Apart from the fact that it is cruel and unjust to put brave men to such a test unnecessarily, even the paltry consideration of economy demands a different system, for it is unquestionable that the comparatively slight increase of expenditure caused by increasing the force of the present establishment by the addition of 10,000 privates to the existing regiments of cavalry and infantry would be far more than met by the diminished cost of transportation and the increased prosperity of the country resulting from the secure and rapid development of the resources of the immense region affected by the Indian question. When, with such an increased force, the excellent policy of concentrating the army at a small number of large posts—so justly approved by the Lieutenant-General commanding—can be fully carried out, discipline and efficiency will be very much improved, and all outbreaks will be nipped in the bud, or, to speak more accurately, the Indians will recognize the folly of attempting them.

I do not think it possible to insist too strongly upon the necessity of placing the management of Indian affairs under the War Department, and in the immediate hands of army officers, who should act as Indian agents.

With such suspicious creatures as the Indians it is absolutely necessary that there should be unity of management and control, and no shadow of doubt in their minds as to the prompt and entire fulfillment alike on promises and threats.

The establishment of schools for Indian children is a very important step in the right direction, and their effect is excellent, so far as they go; but from the imperfect knowledge in my possession it seems to me that they should be established on a larger scale, and that thus far a mistake has been made in attempting to spread their advantages over too many tribes at the same time. If a small number of educated young Indians—half a dozen or so—are sent back to their tribe, they are too few to stand alone and keep each other in countenance, and are apt to be lost in the mass of the tribe without producing much, if any, influence upon them; while if, instead of taking half a dozen from each of several tribes, as many as a hundred are taken from one tribe, they would upon their return strengthen each other, and accomplish good results with the others.

A Child's Gift.

"The most trifling gift is often the one to be valued most, and I have one that a king's ransom could not purchase," writes a gentleman who was once a teacher in a country school district. "I had among my pupils some years ago a singularly beautiful and winsome little girl named Mary. Her parents were dead, and she had the misfortune to live with a distant relative who made the child most unhappy by his cruel treatment. His wife was even more cruel to the helpless child, who was the most obedient and submissive of children.

"They allowed her to come to school three months during the coldest winter weather. She was always thinly clad, and I fear that her little tin lunch-pail seldom contained anything better than dry bread and cold potatoes.

"I tried to be very kind to her, I hope that I was.

"But I had a large school of bad boys and mischievous girls who tried my patience, and who took up all my time, even at noon and recess hours.

"Mary was shy and sensitive, making few friends, and saying nothing when certain thoughtless and heartless girls ridiculed her shabby clothes.

"She had a way of twisting her thin [illegible] fingers together, and glancing [illegible]d in a frightened, timid manner [illegible] she was thus taunted.

"I always went to the rescue as soon [illegible]ould, and am not at all sorry now [illegible] I boxed certain ears very smartly [illegible] Mary's account.

"The week before Christmas she fell ill. I went to see her every evening after school, and her gratitude for these visits shone forth in her eyes. I feared from the first that she would never be well again, and I think she felt so herself, and was not sorry.

"I took her a few little gifts on Christmas morning, and after I had given them to her, she slipped one thin white hand up under the pillow, and said,—

"'I've got a little of something for you. It aint anything hardly. I'm most ashamed to offer it; but it will do for you to remember me by, and it's all I have to give.'

"Her little all consisted of a small carnelian ring that could not have cost more than five cents.

"'I'd like to have you keep it,' she said in a whisper.

"And I have kept it among the things I treasure most.

"In another hour she was raving in delirium.

"'I wish, I do wish they'd stop it!' she cried. 'I wish they'd not point at my old clothes so! I hate so to put them on! I wish, I do wish, I could have—new—ones—some time!'

"Before the day was done, she had put on new clothes that never will wear old, nor lose their heavenly beauty; garments not fashioned by earthly hands."

CHRISTMAS CAROLS.

The carols which were sung all through the Christmas season were of two kinds, Scriptural and convivial; the first was sung morning and evening until the twelfth day, and the other at the feasts and carouses. The pious oleasons contained some Scriptural history thrown into lose rhymes; and in Sheakespeare's day were sung every night about the streets; and were the pretext for collecting money from house to house. One of the best of the carols, and one of the most ancient, is of Scottish origion:

ANE SANG OF THE BIRTH OF CHRIST.

WITH THE TUNE OF BAW LULA' LAW.

(*Angelus, ut opinor, taquitur.*)

"I come from hevin to tell
The best nowells that ever befell:
To you this tythinges trew I bring,
And I will of them say and sing.

"This day to yow is borne ane childe
Of Marie meike and Virvine mylde,
That blesset barne, bining and kynde,
Sall yow rejoyce baith heart and mynd.

"My saull and lyfe stand up and see
Quha lyes in ane cribe of tree,
Quhat bade is that, so gude and faire?
It is Christ, God's sonne and aire.

"O God, that made all creature,
How art Thow becum so pure,
That on the hay and stray will lye,
Amang the asses, oxin, and kye!

"O my deir hert, young Jesusswelt,
Prepare Thy credaill in my spreit,
And I sall rocke Thee in my hert,
And never mair from Thee depart.

But I sall praise Thee evermoir,
With sangs sweit unto Thy gloir,
The knees of my hert sall I bow,
And sing that right Balulalow."

During the sixteenth century carols of this sort were sung through every town and village in the kingdom. It was a very early practice for itinerant minstrels to go about to the houses of the wealthy in this season and sing drinking or wassil songs. The earliest preserved is in Norman French, and insists upon the love that Christmas has for the "jolly crew" that "drain the flowing bowl." Indeed it would appear from the chronicles that Christmas, ivy-crowned, with song and games and license generally, went reeling around from dinner to dinner for twelve mortal days of jollity. But they were days of some profit to the poor and to the church. The object of the common people in chanting the nightly carols was to collect money, or "Christmas-boxes." This term was derived from the usage of the priests, who ordered masses at times to be made to the saints for the sins of the people. The mass was called Christ mass, and the boxes in which the money was collected to pay for it was called Christmas boxes. The people were permitted to gather this money in order to be able to free themselves from the consequences of the debaucheries in which the hospitality of the rich at this season enabled them to indulge. Thus the same charity that led a man into the sin of over indulgance provided him the means of wiping out the score against his soul. In time "Christmas box" came to mean any gift to a dependent or poor person, and was distinguished until a recent period from the gifts exchanged between equals. In consequence of the multiplicity of business on Christmas day, the giving of the Christmas boxes was postponed to the 26th, St. Stephen's day, which became the established boxing day. It was a privileged day for all sorts of beggars, when the bell men, the beadless, the street sweepers, the chimney sweeps, the charity boys, the lamp lighters, and the writs—singers of more or less doleful carols—went about to all doors and rapped for a Christmas box. Old Pepys relates (1668) that he was called up by the drums and trumpets. "These things and boxes," he adds, "have cost me much money this Christmas, and will do more."

UNDER THE MISTLETOE.

Ye who have scorned each other,
Or injured friend or brother,
In this fast fading year.
Ye who by word or deed,
Have mad a kind heart bleed,
Come gather here:
Let sinned against and sinning
Forget their strife's beginning,
And join in friendship now—
Be links no longer broken—
Be sweet forgiveness spoken
Under the holly bough.

Ye who have loved each other,
Sister, and friend, and brother,
In this fast fading year,
Mother, and sire and child,
Young man and maiden mild,
Come gather here!
And let your hearts grow fonder,
As memory shall ponder
Each past unbroken vow,
Old loves and younger wooing
And sweet in the renewing,
Under the holly bough.

—*Charles Mackay.*

A CHRISTMAS CAROL.

I hear along our street
Pass the minstrel throngs;
Hark they play so sweet
On their hautboys, Christmas songs,
Let us by the fire
Ever higher
Sing them 'till the night expire.

In December ring
Every day the chimes,
Loud the gleemen sing
In the streets their merry rhymes.
Let us by the fire
Ever higher
Sing them till night expire.

Shepherds at their grange,
When the Babe was born,
Sang, with many a change,
Christmas carols until morn.
Let us by the fire
Ever higher
Sing them till the night expire.

—*Henry W. Longfellow.*

Christmas Eve in "Coon Holler."

Atchison Globe.

'Twas the night before Christmas, and the Phillebaum family were seated before a cheerful fire eating hickory nuts and walnuts. Little did they fear nightmares, for they were hard workers, and were capaple of digesting anything they could swallow. Every one except old Phillebaum, the father, seemed to be happy and hungry; but old Phillebaum sat silent and gloomy. "What's the matter, pa?" said Anna, his favorite, a sparkling brunette. "I was thinking," replied he, with a groan, "of your poor Uncle William, who lives in town," cried the children in a chorus. "Well," replied old Phillebaum" you must know that your Uncle William lives in town, and that he is very rich. He is surrounded with every comfort and luxury that money can buy. His wife and children want nothing that they are not at liberty to purchase and pay for. During fifty-one weeks of the year your Uncle William is as happy as a rich man could be expected to be. But the week before Christmas he becomes gloomy and despondent, for he is expected to neglect his business and buy Christmas presents. As his family have everything they want, and a great deal more, of course he does not know what to get. He wants to give his wife and children money, and let them buy what they please, but when he reflects that they have already exhausted their genius in buying things, and that they are depending upon him for a surprise, he abandons the idea of giving them money. As Christmas eve approaches he becomes desperate. He sits in his office for hours at a time, studying, studying, studying, what he shall buy. The shadows begin to lengthen, but there he sits, plunged into profound meditation. When the janitor comes in and lights the gas, he looks at his watch, which is of gold, and a repeater. Seeing that it is six o'clock, and that he ought to have been at home an hour ago, he plunges into the street, and with desperation born of despair, rushes to the nearest store and buys a dozen diamond pins, a dozen gold watches, and a dozen sets of solid silverware. He then sloutches home looking more like a thief than an honest man. Of course his family pretend to be delighted, and he tries to believe they are. The next morning he arises, and, after devoutly thanking God that Christmas comes but once a year, he plunges into the vortex of business, and is once more happy. Ah, my dear children, you ought to rejoice that your father is a plain plug farmer, who has no trouble in ascertaining what will please you for Christmas presents." At this moment there was a loud knock at the kitchen door, and a strange man came in. "Why, Bill," old Phillebaum said, "where did you come from?" While the two men were awkwardly shaking hands, the children whispered to each other: "Our Uncle William, from town!" After Uncle William had rid himself of his overcoat, the sleeve linings of which were badly torn, and several of the front buttons gone, he sat down among them, and mighty tough looked Uncle William for a rich man from town. "What did you give your wife and children for Christmas, Uncle William?" little Anna the favorite, inquired. "Well, not a powerful sight," he answered, as he produced a clay pipe from his pocket and made preparations to fill it from a paper sack. "The fact is, I am a poor man; I'm a jour barber, and I came out to see what my brother, the rich farmer, would give me."

NEW YEAR'S CALLS.

An Expert's Decrees as to What Gentlemen Should Wear in Making Them.

When the regular season sets in for dress the question generally comes up: "What is proper to wear for New Years' calls?" says the Clothier and Furnisher: The gentleman always consults, in dressing for an occasion, the habits and rules of the society he moves in. It is as much of an offense to wear full dress in some places as it is to appear in a business suit in others, for the reason that either would make him conspicuous, and that is to be avoided. One of the laws rigidly established in fashion is that a gentleman should always wear evening dress, whenever he appears in society at dinner or after dinner, and the dinner hour makes the division hour between day and night. Another is that he shall never, under any circumstances, wear that in the day time. A change of costume at nightfall, is imperatively necessary, if the rule of the fashion can enforce anything. Readers must not be misled by the fact that they have learned to call afternoon "evening." That is merely a local application of the word, and only obtains in certain sections of the United States. Everywhere else "evening" begins at about the hour of dusk, or say 6 o'clock. In some communities a man would be as conspicuous to wear a swallow-tail coat at any hour as it would make him to appear without any coat in other places. Now, if his New Year's calls are to be made in the evening on people with any pretensions to elegance, he will wear evening dress; but men with knowledge of good manners will appear anywhere in an evening suit in the day time. A New Year's call is generally a ceremonious visit, and should be paid in "full dress," which constitutes a frock coat, either single or double breasted, which must be in dark color, black being considered the most elegant. The coat this season is a trifle shorter than the one made last year. The vest may be cut low to show an elegant shirt front, or high if to be worn with a scarf. If cut low it should have four buttons. The trousers may be of a fancy pattern, and even of a light color. A silk hat should be worn during the day, and, to be in accordance with the "very best usage," an opera hat in the evening; though a silk hat may be worn after dark. If the opera hat is worn it may be carried into the parlor under the arm.

STOCK SQUIBS.

Kansas Farmer: J.S. Hawes, of Colony, Kansas, recently sold a thoroughbred Hereford bull calf six months old, by Fortune 1080, for $1,000. The same party that purchased this animal has bought all of $4,500 worth of these celebrated cattle from this gentleman. He also sold another bull to parties in Texas for $300, and states that his stock are all in good condition.

Olathe Gazette: Nothing does a farmer more good than to see his cattle plump and sleek and relishing their food, and nothing pays a farmer better than to keep them in that condition. Stock that is growing and thriving all the year through pays, while stock that is allowed in winter time to lose its summer's flesh is destroying the farmer's bank account as well as its own vitality.

Mr. W. H. Besack has started the *Mortinwestern Swine Breeders' Gazette*, published at Washington, and edited by J. O. Young, with J. B. Besack, as associate editor. The *Gazette* will be devoted exclusively to the swine breeders interests of the northwest, and be the official organ of the Northwestern Poland-China Swine Breeders association.

Sun City Union: We observed during our trip into the territory, that the cattle ranges this side of the Cimmarron are failing fast as winter ranges owing to the fact that the blue-stem is replacing the buffalo grass. Such being the fact, the loss this winter will be considerable, as no provisions whatever have been made to feed stock.

Minneapolis Messenger: Mr. John Stevens, of Center township, has a yearling colt, half Clydesdale, that weighed 900 pounds two months ago. We believe his claim to have the best colt in Ottawa county is well founded.

Concordia Empire: A. Barcelo will kill for Christmas the first Hereford beef ever slaughtered in Cloud county. It is a two-year old heifer, and weighs 1,500 pounds.

KANSAS NEWS.

Parsons is to have electric lights.

Dodge City has six lumber yards.

Wamego has a new national bank with a capital of $75,000.

It is said that the Swedish population of Topeka is fully 2,000.

The enrollment of the Wichita public schools is 2,300 pupils.

A malitia company is soon to be organized in Wilson county.

Independence, Montgomery county, had a $200 fire last week.

An organized gang of thieves seem to be depredating Leavenworth.

There is talk of establishing a carriage factory at Newton, Harvey county.

Salina has eighteen loan agents who engage exclusively in that business.

El Dorado, Butler county, is now to have another water works and gas works.

Several farmers in the vicinity of Fairfield, Wilson county are prospecting for coal.

The tough little boys of the state are being gathered in to the state reform school.

Capt. G. H. Willis, of Washington, has been appointed Deputy United States Marshal.

During the past year $11,000 worth of new building have been erected at Cawker City.

Mr. P. Uhlrickson, an old citizen of Lawrence, died very suddenly the other day.

Thayer Headlight: George D. Bailey, or this city, has fallen heir to $20,000 in Kentucky.

Brainerd, a new town in Butler county, has a board of trade, which meets once a week.

Abilene has an active Board of Trade which is more than many cities in the state twice its size can say.

J. B. Johnson, a citizen of Doniphan county paid $1220 taxes this year into the treasury of that county.

Marshall County News: Marshall county has 126 organized school districts 8,132 children of school age, and employs 151 teachers.

A colony of Germans recently arrived in Ford county, were they will take up government land and locate permanently.

Saline county recently voted $115000, bonds to sedure the building of the Missouri Pacific from Council Grove to Salina.

Quails are said to be very numerous in Rawlins county. One man went out the other day and in the space of an hour bagged fifty quail.

A man was fined $2.50 in the district court of Wilson county last week for kicking a boy. The case was appealed to the supreme court.

The floor of a school house at Kingman gave way the other day and for a time caused considerable excitement but it turned out all right.

A man at Abilene the other day lost a roll of bills containing $250 and afterward had the same returned to him without a dollar missing.

A flouring mill the property of A. D. Sturger was burned to the ground at Chetoka, Labette county, the other day. Loss, $5000. Insurance $2,400.

At Longton, Elk county, the other day a man named Johnson, and his two little boys were overturned with a load of hay and one of the boys killed.

Contributions for the Grant monumet fund for the erection of a memorial stone at Ft. Leavenworth are reported as being received at the rate of $15 per day.

The city council of Newton have passed an order instructing the city officials to see that all saloons and gambling houses there are closed and kept closed.

There are said to be forty cases of typhoid fever in one neighborhood in the city of Newton, all caused by the affected parties drinking water out of the same well.

Wm. Gibson was arrested at Independence, Montgomery county, the other day charged with attempting to kmail several respectable druggists of that place.

The probate judge of Cherokee county has revoked all permits to sell intoxicating liquors unless the holders hold a certificate of registry from the state board of pharmacy.

No more wooden buildings will be allowed to be built in the district so recently scourged by fire at Dodge City, and therefore bricks at that place are in great demand.

W. C. Beard, of Hutchinson, recently brought from Kentucky his "grandfather's clock." It is one hundred and sixty-seven years old, eight feet high, and all the movements are of hard wood.

The other day just before dusk, John Albert Shaffer, a citizen of Leavenworth was knocked down and robbed on the public streets of that city. The robbers were afterwards captured and gave their names as Neil O'Neil and John Bresley.

Fire broke out in a sporting house at Dodge City the other day and burned two-thirds of the Globe block, including the Globe Live Stock Journal, Kansas Cowboy, the Nixon house, the Beehive dry goods store and Ramseyer's grocery

Newton Kansan: The city attorney has been instructed to draft an ordinance taxing each and every drug store in Newton having a permit to sell intoxicating liquors for mechanical or medicinal purposes the sum of $200 per annum.

Topeka Journal: Over 400 families have reported to Prof. Larimer stating that they could accommodate teachers attending the State Association from December 28th to the 30th, at the rate of $1.00 per day.

There will be no township election in this state next February, the present incumbents holding over nearly a second yearly term until their successors are elected in November, at the same time as state and county officers and congressmen.

A Vexed Question Settled.

Texas Siftings.

Rev. Whangdoodle Baxter undertook to enlighten a dark little Sunday school kid.

"Who am de fodder of Zebedee's children? Talk up now, niggah."

"I dunno. Dey don't lib in our nabor hood."

"What is de name ob de childruns what libs next doah to yer?"

"Yerger."

"What's de name ob dar fobber?"

"Kurnel Yerger, sah."

"Now, tell me who am de fodder ob Zebedee's childruns!"

"Kurnel Yerger, ob course."

The farmers of Jefferson county srat still suffering quite severely from the ravages of hog cholera.